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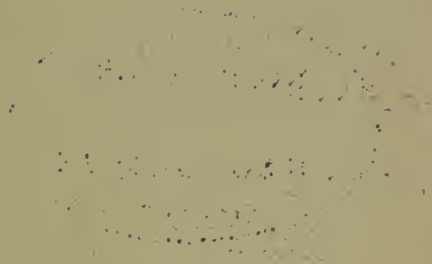

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WOMAN'S WORK

FOR

WOMAN.

VOLUME II.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,

1334 CHESTNUT STREET, PHILADELPHIA.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST, CHICAGO.

MISSION HOUSE, 23 CENTRE STREET, NEW YORK.

Sherman & Co., Printers, Philadelphia.

INDEX TO VOLUME II.

Beyond the Seas.

Africa.

Baraka, Extracts from Mrs. Bushnell's Letter, 55
Corisco, Letter from Mrs. De Heer, 200
Corisco, Letter from Rev. Ibia, 202
Gaboon, Extracts from Miss Jones's Letters, 241

Brazil.

Brotas, Letter from Miss Dascomb, 193

China.

Canton, Letter from Rev. Dr. Happer, 7
Canton, Letter from Miss L. B. Happer, 245
Canton, Letter from Miss Noyes, 145
Canton, Letter from Miss Shaw, 243
Chefoo, Letter from Mrs. C. W. Mateer, 97
Ningpo, Letter from Mrs. Morrison, 49

India.

Allahabad, Letters from Native Bible Readers, 56
Futtehgurh, Extract from Mrs. Brodhead's Letter, 54
Kolapoor, Letters from Mrs. Wilder, 52, 250
Lahore, Letter from Mrs. C. B. Newton, 145
Nauaucote, Letter from Mrs. F. J. Newton, 107

Persia.

Explanation of Words used in Persia, 60
Farewell to Persia, Miss Fiske's, 152
Oroomiah, Extract from Miss Dean's Letter, 58
Oroomiah, Letter from Hoshebo, 105

Syria.

Beirut, Extract from Miss Everett's Letter, 247
Beirut, Letter from Miss Jackson, 5
Beirut, Extract from Miss Loring's Letter, 59
Our Village School in Jedaide, 150
Sidon, Letter from Mrs. Eddy, 101
Sidon Female Seminary, 1
Sidon School, Report of, 203

Wisconsin.

Odanah, Letters from Miss Phillips, 10, 197
Odanah, Letter from Miss Tarbell, 198

At Home.

Africa, Reinforcement for, 255
Allen, Miss Ellen P., 218
Auxiliaries and Bands, 24, 72, 121, 170, 221, 264
Auxiliaries and Bands, To our, 13
Baltimore, 16
Beltz, Miss Christine, 218
"Bring Flowers, Pale Flowers," 117
Building, A Year's Work in, 209
Canton School, The, 162, 255
Change in the Recording Secretaryship, 166
China, 65, 117
Clothing, 160
Correction, 220, 264
Do not Wait, 220
Elizabeth, N. J., Presbytery of, 113
Elizabeth, N. J., What we Saw at, 19
Erratum, 13
Exchanges, Our, 120
$50,000, 213
First Offering, The, 165
Goodly Company, A, 217
How Shall we Work this Year? 252
"If Thou Canst Believe," 219
"In the Name of our God will we set up our Banner," 21
Items, 13
Jersey City Missionary Society, 62
Kolapoor, 65
Kolapoor, To our Workers for, 18
Library, The, 24
Life Members, 25, 72, 121, 170, 221, 265
Look Beyond, 155
Meeting, Farewell, 162
Meeting, Our Annual, 118
Meeting, Our Second Annual, 67
Meeting, Our Semi-Annual, 257
Misapprehension, A, 169
Missionaries, New, 114
Missionaries, Our, 168, 256
Missionary Atlas, 261
Missionary Meetings, How to give Interest to our, 66
"My Missionary Day," 22
Name Child, The, 262
Newark, N. J., Presbyterial Missionary Society of, 62
New Mexico, 16
Odanah Mission, The, 159
One Word, 69
Organ Wanted for our New School in Canton, 256
Oroomiah, Religious Awakening in the School at, 116
Our Room, 72
Persia, 115
Persia, Our New Missionaries to, 164
Pittsburg, 261
Pittsburg and Mynpurie, 17
Pittsburg, Third Church, 264
Plea for our Heathen Sisters, 263

Plainfield, N. J., Ladies' Meeting at, 214
Praying and Working, 61
Receipts, 25, 73, 121, 170, 221, 265
Recent Intelligence, 114
Remember, 220
Report, Our Annual, 66
Report, The Second Annual, 120
Reutlinger, Mrs. S., 220
Reveille Needed, The, 19
Sacred Gift, A, 165
Shall it be Fear or Faith? 110
Sidon, 115
Sidon Field, Village Schools for Girls in the, 15
Sidon Native Schools, The, 64
Sidon School, A Share in the, 14
Sidon School, The, 63
Soliloquy, 68
Summary of Work, 257
To All, 13
Treasures, 71
Want, Another, 161
Wanted, 160
Wants Supplied, 213
Watchers, 169
Waynesburg, Pa., Meeting in, 216
What we are Doing, 206
Woodstock, 157, 211, 252

Northwestern Department.

AFRICA.

Africa, 270
Benita, Extract from Rev. S. H. Murphy's Letter, 34
Corisco, Letter from Ibia J'Ikenge, 272

CHINA.

Chefoo, Letter from Miss C. B. Downing, 172
China, 224

DAKOTA TERRITORY.

Greenwood, Letter from Miss Emma Calhoun, 269

INDIA.

Ambala, Letters from Miss H. Morrison, 29, 129
Kolapoor, Letter from Rev. R. G. Wilder, 174
Mynpurie, Letter from Mrs. Alexander, 28
Sabathu, Letter from Miss H. Morrison, 272

PERSIA.

Famishing Persia, 126
Oroomiah, Extract from Mrs. Coan's Letter, 175
Oroomiah, Extracts from Mrs. Cochrane's Letters, 76
Oroomiah, Letters from Miss Dean, 78, 124, 176, 225
Oroomiah, Letters from Miss Jewett, 177, 228, 274
Tabreeze, 228.

SYRIA.

Syria, 80.

TURKEY.

Harpoot, Letters from Juhar, 33, 132
Turkey, 179

HOME WORK.

According to your Faith, 279
Bay City, Michigan, 40
Bloomington, Indiana, 40
Boxes of Clothing, 232
Cedar Rapids, Iowa, 39, 232
"Comfort one Another," 233
Courage, Sisters; Let us have More Faith, 89
Detroit, 35, 135
Detroit, Fort Street Presbyterian Church, 184
Error, 234
First Annual Meeting, W. P. B. M., 80
Foreign Missionary Convention, 280
From Our Mission Bands, 281
Glad New Year, The, 277
Go and Do Likewise, 134
Hereafter, 89
Illinois, 41
In Memoriam, 232
Lafayette, Indiana, 87
Letter from a Little Girl, 279
Let the Children Read, 38
Life Members, 42
Minister's Widow, 280
New Auxiliaries, 184, 234, 283
New Missionary, 183, 283
Officers, 123
Pratt, Miss Mary, 232
Quincy, Illinois, 282
Receipts, 135, 234
Rockford, Illinois, 88
Rock Island Society, Annual Report of, 278
Subscribers, 42
Willing-Hearted, The, 86
Who Will Go? 230
Woman's Work for Woman, 124, 283
Woodstock, 232
Ypsilanti, Michigan, Letter from, 229

Our Little Workers.

Annie Comfort Mission Band, 288
Band of Love, The, 95
Boys' Praying Band, The, 48
"Bright Stars," The, 240
Chinese Blind Girl, The, 92
Dholi, or Palankeen, The, 43
Dora's Slippers, 47
Elephant-Headed Idol, The, 236
From "Helping Hands," 143
Gaboon School, The, 138
Girls' Boarding School at Dehra, 187
Home on the Mountain, The, 238
Indians at Odanah, The, 286
Katrina's Confession, 188
Letter from Little Carrie, 237
Letter from Mrs. Wherry, 189
Maryam of Lahore, 94
Missionary Corn, The, 192
Mohammedan Boy's Composition, 93
Ray of Sunlight, A, 286
Sabbath-School among the Indians, 44
Sa-num, 141
Snake Charmers, The, 91
Something for Little Hands to Do, 191
Story of Kiya, The, 44
Syrian Benefit, A, 144
Tulasi, the Hindoo Girl, 284
Where there's a Will, there's a Way, 96

Woman's Work for Woman.

VOL. II. MARCH, 1872. No. 1.

Beyond the Seas.

SIDON FEMALE SEMINARY, SIDON, SYRIA.

BY REV. JAMES S. DENNIS.

As the support of the Sidon Female Seminary has been assumed by the Woman's Foreign Missionary Society of the Presbyterian Church, the following statements concerning it are presented, in the hope that their circulation among Auxiliary Societies and Sabbath-schools may lead to the appropriation, on the part of different organizations or individuals, of the forty dollars in gold needed annually for the support of each girl. In no way can forty dollars be made to combine so happily a foreign and home missionary work as when it is dedicated to the support of a girl in the *foreign* field, who will become herself a *home missionary* in her native community.

HISTORY OF THE SCHOOL.

It is nine years since it was established. Its first teacher was Miss Adelaide L. Mason, now in the United States. Afterwards it was conducted by Mrs. Watson, then by native teachers alone, and for the last three years by Miss Mary Jacombs. The missionaries of the station are the responsible heads of the seminary, and this responsibility has fallen of late years mostly upon Mrs. Eddy, who has much of the time given daily instruction in the school.

It is emphatically a child of the mission, designed not so much to further the general work of female education in the land, as to perform a specific work in preparing females to be coadjutors in the evangelization of Syria. It is *strictly a training-school for female native helpers.*

Its expenses have been met by direct appropriations from mission funds.

Miss Stainton has recently been associated with Miss Jacombs in the instruction and management of the school. These young ladies are sent out and supported by a Woman's Society of the English Church for the promotion of female education in the East, and have been invited by the American missionaries to take charge of the Sidon school. This is with the cordial and kind consent of their Society, and Miss Jacombs's efficient and devoted labors during the past three years have been a great blessing to the school.

ITS AIM.

Its aim is to receive only *the children of native Protestants*, who, as the result of our mission work, are now found in large numbers scattered throughout Syria. They are selected from those who have learned to read in the day-schools in their villages, and who have given promise of usefulness.

The instruction is given *wholly in the Arabic language.* The studies pursued are those of which the pupils will be likely to make practical use hereafter. *Bible knowledge* is made prominent above all other.

The *manual labor of the school* is done by the pupils; this plan is chosen partly for economy, and partly to give them instruction in rightly performing household work, and to prevent their being unfitted for home duties; the temptation in this country being strong to regard labor as degrading, particularly for "the daughter of a seminary."

We should not feel authorized to employ mission funds, in boarding for four years girls of other than Protestant families, since such are early married off into other sects, and their influence is apparently lost to the missionary work. There is no result gained in such cases proportionate to the expenditure incurred. (An exception to this rule has been made by a vote of the mission in behalf of Druze girls, on account of the desirableness of taking advantage of every means possible of gaining an influence over Druze minds and hearts.)

ITS PROSPECTS OF USEFULNESS.

Mr. Eddy, of the Sidon Station, writes:

"As it is now, I know of no department of missionary work where the returns for expense and labor are so speedy and so large as they have proved in this seminary. Here is emphatically a place for a wise investment of money and toil, both for the missionaries here and for the churches at home.

"*A strong religious influence* is brought to bear upon the pupils; from the nature of the studies pursued, from the efforts made by the teachers for their conversion, and from their daily contact with the missionaries. Generally the evening devotions are conducted by one of the missionaries; and these efforts in behalf of the scholars have been owned by the head of the church, and saving results have been witnessed during nearly every year of the seminary's history."

ITS FAVORABLE LOCATION.

Sidon is a favorable position for such an institution. It is *healthful. Expenses* here are less than they would be in most

other places. It is out of the way of the tide of fashion and superficial civilization, which has set in so powerfully from Europe upon other places. The associations thrown around the girls are not such as to make them dissatisfied with their mountain homes, and unfitted to return to their humble spheres.

Simplicity of living, not inconsistent with strict neatness and comfort, is aimed at, and easily maintained in Sidon.

A DEPARTMENT FOR DAY SCHOLARS.

A day-school for girls is connected with the seminary, and the older pupils in the boarding department aid in instruction in the other. To this members of all sects are admitted, and it has been a special gratification that thus several Mohammedan girls have been brought into contact with the truth.

The number of pupils in the boarding department during the past year has been nineteen, and in the day-school five. But as the day-school has been recently opened it is hoped that the number of its pupils will increase. The capacity of our present building, which is a native dwelling-house rented for the purpose, limits us to twenty boarders. These are selected with care from Protestant families, and in view of their promising characteristics. Thus limited the institution partakes more of the character of a family school, allowing of a closer watch and a stronger religious influence than would be otherwise possible.

It is an interesting fact that in the ancient city of Sidon, where heathenism once trained up a Jezebel, young Syrian girls are now being educated in the knowledge and love of Jesus Christ.

CONCLUDING REMARKS.

It will be seen at once that the relation of the Sidon Female Seminary to the mission work in Syria is intimate and hopeful. It aims to educate—socially, intellectually, and religiously—promising girls of native Protestant families, who will return to their communities to teach and influence those

of their own sex, and in time become exemplary wives and mothers, training up a family to habits of neatness and propriety, and leading their children early to Christ. As such it deserves a warm place in the prayers and affections of the Christian women of this favored land. It is respectfully commended to the benevolent interest of Auxiliaries, Sabbath-schools, Mission Bands, or private individuals, who may wish to designate forty dollars annually to this special object.

A permanent school building is greatly needed—a call which appeals to the liberality and Christian benevolence of all who are interested in female education in the East.

SYRIA.—Beirut.

Letter from Miss Ellen Jackson *to the Sabbath-school of the West Walnut Street Church, Philadelphia.*

Our school re-opened October 2d, with comparatively little change in the old scholars, though we have quite a number of new ones, and of a class that are mature. We take no charity scholars this year who are not at once able to enter upon the prescribed course of study. I wish I had time to tell you all about our school, which increases in interest every day, but in this letter I can tell you only of the girl who has been assigned to your Sabbath-school.

Her name is Hanni Farah (Hannah Joy). She is about fifteen years old; not so large as the average at that age, but would appear taller were it not for a habit of stooping, arising from a natural diffidence. She has not an interesting face; it seems too mature for one of her age and at times has an anxious expression. She has the dark hair and eyes characteristic of Syrian girls, rather a low forehead and a clear and healthy complexion. She was born at Hasbeiya, a little village on Mount Lebanon, that suffered greatly during the massacres in Syria.

Her father died while she was quite young, leaving her and

a little brother to the care of an uncle, in whose family they were looked upon as intruders. Soon after the death of her father, a lady teacher from the German Protestant school in Bethlehem, visited Hasbeiya. Hanni saw her, and thinking she might help her, went with her little brother to the lady and begged her to take them from their unhappy home. The lady being touched by her simple manner and appeal, learned the facts of the case and gained the consent of the uncle to take them to Beirut. Here they were put into school, where they remained five years, and where they learned to read the Bible in their own language and in German.

GOD HEARS THEIR PRAYER.

They were taken from this school by their grandmother, a strong Greek, who was then living at Jerusalem. The poor children were so persecuted by this relative because they would call themselves Protestants, refusing to worship idols and pictures, that they determined to get away from her if possible. One day after they had been beaten for not doing what she wished, they went alone and prayed the Lord to send some one to take them away. God answered their little prayer in a way they least expected. Their grandmother died, leaving the children with a distant relative, who cared nothing for them.

About that time Mr. Waldemeier, a German, and agent for the British schools in Syria, chanced to go to Jerusalem, where he learned from a friend the children's history. He became interested in them and brought them with him to Beirut, expecting to put Hanni in the British school, and the boy in the "Native Protestant School for Boys." He succeeded in getting the brother in school, but was not so fortunate with Hanni. He, however, did the next best thing for the child,—retained her in his family as nurse for his children, paying her for her services and teaching her in his leisure moments. With her wages she clothed herself and brother for two years. Also during those two years in Mr. Walde-

meier's family, Hanni gave her heart to Christ, and is now trying to be a consistent follower of the meek and lowly Jesus.

HANNI IN THE SEMINARY.

She entered our school a month ago and is fast gaining our confidence and love. Mr. Waldemeier says he has overheard her praying that God would open a way for her to receive an education in her own language, that she might work for him among her Syrian sisters. God is answering this prayer too, and making the children of your Sabbath-school his agents in the work.

Hanni is a noble girl and has gone to work in earnest. She was in my room this afternoon, and when I told her to whom I was writing, said: "Give them my salaams and tell them if I ever learn English I will write them a letter." We feel that her Christian example will have an influence in school. I hope the children will all pray for Hanni. God is answering prayer. Some of our older girls are more thoughtful than they have ever been before. Indeed three or four seem very near the kingdom of God.

CHINA.—Canton.

Letter from Rev. Dr. A. P. Happer.

I am very thankful that your Society has promised the means to build the school-rooms for the training-school for women and the boarding-school for girls, to be under the care of Miss Noyes. A boarding-school for girls at this station was first commenced under the care of Mrs. Happer in 1853, and again in 1862. In the first instance it was suspended by her sickness, in the second, by her lamented death. I trust that when it shall have been started the third time, it will not again be closed for want of teachers. There are now three single ladies in connection with this mission, viz., Miss Hattie Noyes, Miss H. J. Shaw, and my daughter, Miss Lillie B. Happer.

A HOME.

What I would especially commend to the consideration of the ladies of the Woman's Foreign Missionary Society would be to endeavor to provide a *home* for single ladies in connection with each mission in China and India, and to send out several to each station. *Seek to send out new missionaries*, as the support of those now in the field is already provided for. Try in this way to *increase the number of laborers.*

I am very anxious, as are the ladies here, that another single lady come to this station. To carry on the girls' boarding-school, the training-school for women, the day-schools for girls, and the meetings for women, another lady is greatly needed *now*, not to speak of the increased need of her assistance three years hence, at which time she will have got the language. We could open *at once* half a dozen more day-schools for girls, in connection with which meetings could be held for women, if we had more ladies to attend to them. We have now five such schools, three superintended by Miss Noyes, and two by my daughter.

The cost of one of these day-schools, including rent of room and place of meeting, and the wages of the Chinese teacher, is from $100 to $130 a year. We have been hindered hitherto in opening such schools for want of funds. I will be very glad if you can recommend any young lady to come out to join the three ladies in their work here, and will be very happy to welcome her—pending the providing of a "home"—to a home in my family. She will have the care of Mrs. Happer, who with myself will welcome her as a daughter, and she will have the society in the family, of Miss Shaw, my daughter Lillie, and two younger daughters of thirteen and eleven.

QUALIFICATIONS FOR WORKERS IN CHINA.

The work in China is very different from that in India. There is as yet nothing of going into the houses of the wealthy and teaching ladies fancy needle-work, &c. The

work here is rather among the poor, and may be in the school-room, the place for meetings, and from house to house. Much of this year, as Miss Shaw and my daughter have gone along the streets to and from school, the women or girls have stood at the door to invite them to come in and sit down. In many places they *ask* them to read to them or sing for them.

In reference to age for single ladies to come out, my opinion is that from twenty-five to thirty-two is the best. I am aware that many think this too late in life to begin the study of a language; but while it is true that an early age—say from ten to fifteen—is better for this purpose, after one has passed twenty it makes little difference if they are five or ten years older than that. Then young people do not stand the change of climate best. Experience has led the British government to refuse to send any young persons as soldiers to India on this account. Every one can understand that a lady who has reached twenty-five years has that maturity of judgment and fixedness of purpose which will enable her to decide intelligently if she is prepared to make the sacrifices and endure the self-denial of missionary life. I do not mean that any who come should pledge themselves to a celibate life; but that they will have the stability to marry, if they do so, only in the Lord. The daughters of missionaries often return to their homes in these countries very properly when quite young. They are under their parents' especial care.

There are many incorrect notions about the difficulty of learning this language. It is true that great painstaking is required to learn it; but it is *not* especially difficult. What is necessary, in order to learn to speak it *well*, is an ear that distinguishes sounds and tones accurately, and vocal organs which can enunciate what is heard. Any one who has these two requisites can learn Chinese, and his or her progress will be rapid in proportion to the retentiveness of memory. The structure and grammar of the language are *very simple* indeed.

A FAITHFUL BIBLE WOMAN.

Some of our Pittsburg friends, who were present at the baptism of a Chinese woman in the First Church of that city,

February, 1858, will be glad to learn that she is now an efficient Bible-woman in Canton. Dr. Happer writes of her:

She goes from house to house and invites the women to come to the meetings for women. She visits those who manifest any interest in hearing of Jesus, and talks and prays with them. Two women whom she thus visited have been received into the church during the last year. One of these is seventy years of age. This old woman's daughter has cast her out because she has become a believer in Jesus, and she is dependent on the church for a place to live in. She has a little money to supply her food. The incident will give you an idea of what heathenism is, and what it costs to become a Christian in heathen lands.

WISCONSIN—Odanah.

Extracts from Miss H. N. Phillips's *letters to the McDowell Auxiliary, Spring Garden Church, Philadelphia.*

Odanah is an Indian village on the Bad River reservation, and situated on the banks of the White, the Kakaugan, and Bad Rivers, about five miles from Lake Superior. Our mission home is beautifully located on the bank of the Odanah or Bad River. We have very few trees in the village, but have thick woods all around us. The Indians live in miserable dirty cabins and lodges scattered around in every direction. Excepting three or four families, they have no furniture at all, not even one chair or stool. Their old blankets are about all they possess, and, with our extreme cold weather, I am surprised that they do not freeze. They could not be more destitute than they are. The government farmer and family and our mission family are the only white persons on the reservation.

Buildings were erected and a school opened several years ago by the American Board, and after a few years the work was abandoned for want of funds. Since the union of our churches, in dividing the property, this came into the hands

of the Presbyterian Board. It consists of about three hundred or three hundred and twenty acres of land, fifteen acres under cultivation, the rest woodland; a two-story frame building large enough to accommodate twenty-five boarding scholars and the mission family; also two or three small dwellings, a church and school-house. After the work was abandoned the whole property was taken possession of by the Indians, consequently the buildings were in a very dirty and dilapidated condition. The Roman Catholics came in also and have built a small chapel and gathered in a small congregation. On the adjoining reservation the Roman Catholics have "possessed the land," and now only three Protestants are left there.

THE MISSION FAMILY.

Arriving at Odanah, I found only two workers, with their hands more than full: Rev. S. J. Mills, superintendent of the work, and Miss Verbeck, a lady from Troy, New York, who came as teacher. Mrs. Mills was obliged to leave three weeks before to be with her aged mother, and Miss Segan, matron and teacher, had left on account of failing health.

(In a letter dated January 17th, Miss Phillips writes of the failure of Mr. Mills's health, and states that he had been obliged to go to Duluth, a distance of one hundred miles, for medical aid, there being no physician nearer.) For some weeks, she continues, I have been acting as general superintendent, directing matters in and out doors, missionary visitor, physician, nurse, mother to a family of twenty-three, &c. All this has kept me quite busy, but my health and strength endure, and I enjoy the work very much.

Do you know of a good, earnest Christian who could fill the place of Mr. Mills? We ought to have a strong, vigorous man, and one who can acquire the language (Ojibwa).

We have the parents or guardians of the children sign an agreement before the child is admitted, that gives us the entire charge of the child for three years, with the privilege of renewing the contract for another three years if the Superin-

tendent so desires. When they come in they are filthy. We cut their hair and give them a thorough scouring, then put on a new suit of clothes. We have to make all their clothing. We employ a half-breed Indian girl to assist with the sewing and act as interpreter when the other interpreter is engaged. She seems to be a good girl, but is not a Christian nor a neat seamstress. We need a lady here who can take charge of the sewing department and who can *sing*.*

After I came a prayer meeting was appointed to be held in our dining room, and has been sustained every Wednesday evening since. Six persons were present the first evening; now from forty to fifty come in from the village every time. They, with our family of over twenty, make quite a roomful, and we have very precious meetings.

VISITING.

One day in visiting some of the natives with an interpreter, I found a sick woman suffering with severe pain in her side and breast, and very weak. I came home and prepared a mustard paste for her. Inquiring whether they would know how to apply it if I sent the paste, I was told that they would most probably *eat* it, so I returned after tea to apply it, and also took some warm drink to her. You may judge of my surprise and horror to find, as I bared her breast, seven deep gashes cut with a knife, each one over an inch in length. After taking considerable blood they had stopped the bleeding by filling each gash with some kind of powder.

I frequently visit a consumptive who has been an invalid two years. She wears a thin calico dress, nor has she a particle of flannel. I gave her some underclothing, and often make soup and carry to her. She has three half-clad barefoot children. I read and pray with her; she has manifested great concern for the salvation of her soul.

---

* Such a lady has been secured and expects to join Miss Phillips this spring.

At Home.

ERRATUM.

The article in our January number entitled "Establishing Schools in Mynpurie," is from the pen of Mrs. B. D. Wyckoff instead of Mrs. Kellogg, as stated.

We regret that such an error should have been made, and hope the ladies mentioned will pardon it.

TO OUR AUXILIARIES AND BANDS.

Please send your reports to the General Society by the 15th of April, so as to reach us for our meeting in that month.

TO ALL.

After April 1st, subscriptions and letters relating to *Woman's Work for Woman* may all be sent to the Editor, Miss J. C. Thompson, 1334 Chestnut Street, Philadelphia.

The Saturday morning meetings of the officers of the W. F. M. S. will hereafter be held at the Presbyterian House, 1334 Chestnut Street. See last page of cover.

ITEMS.

On the afternoon of Wednesday, February 7th, the Presbyterian ladies of Abington, Pennsylvania, met to the number of fifty or sixty, and organized what we believe will prove a strong and efficient auxiliary. They made it the fitting close of five weeks of daily religious services, held in the

Abington Church, Rev. S. M. Lowrie, pastor. The ladies' meeting was earnest and full of promise. The widow of the beloved Dr. Steele was made President of the new Society, which having been founded in faith and prayer will doubtless bring forth the results which always follow such founding.

The auxiliaries of West Chester and Chester, Pa., have chosen Mrs. Frank A. Wood, of Syria, for their missionary.

We want to say to our auxiliaries in reply to numerous letters received asking information concerning the Bible-readers, and children in mission schools supported by them in many parts of the world, that we are awaiting letters from various points, which will give information on these subjects. Letters were promptly sent to missionaries asking them to select children and Bible-readers, who might be supported by mission bands and auxiliaries applying for such work, and also to send us information regarding the progress and the work of those previously selected. As soon as their answers are received, copies of them will be sent to the societies supporting these objects. Our missionaries are busy people, and their toilsome lives are generally spent under the debilitating influence of warm climates, and we must be very forbearing as to the exactions we make upon their time and their correspondence.

A SHARE IN THE SIDON SCHOOL.

This will be given to any mission band raising *forty dollars* a year to support a pupil. A full account of the school will be found in our foreign department. This article is from the pen of the Rev. Mr. Dennis of the Syrian Mission, Sidon station. Mr. Dennis gives us personally most encouraging statements regarding the success of this school, and the large amount of good it is accomplishing. We can recommend no

more interesting work for mission bands than the support of one of these girls in Mrs. Eddy's school at Sidon. And we can promise regular reports to the bands engaging in this work, for the school is more our own than any mission school with which, through the contributions of our auxiliaries, we are connected. The Board has given its entire support over to the Woman's Foreign Missionary Society. How many of our mission bands will take a share?

VILLAGE SCHOOLS FOR GIRLS IN THE SIDON FIELD, SYRIA MISSION.

The Female Seminary, at Sidon, is now in its ninth year, and its graduates are already at work for Christ, doing a useful work as teachers of village schools for girls at various locations in the field. As we have assumed the support of the Sidon girls' school, we wish also, if possible, to support its graduates.

Schools are now in operation, taught by Sidon graduates, at the following places. The expense of conducting one of these schools for a year, including wages of the teacher, rent of room, and all incidentals, is sixty dollars in gold. The number of pupils vary at different locations. The probable average would be thirty to each school.

LOCATION OF SCHOOLS.

Kanah. Situated on the mountains back of Tyre, ten miles from the coast. The teacher's name is *Mariam Khaleel.*

Jedaide. On elevated ground a few miles east of Mt. Hermon. The teacher's name is *Tukla Nukhly.*

Khiyam. Along the eastern base of the Mt. Hermon range. Teacher's name is *Mariam Abood.*

Ible. Along the eastern base of the Mt. Hermon range, north of Khiyan. Teacher's name is *Mariam Nijjar.*

Rashaiyah. On the eastern slope of the Mt. Hermon range. Teacher's name is *Tukla Ide.*

Auxiliaries, mission bands, or any individual supporter of our Society, by the payment of $60 in gold annually, can assume the entire support of one of these village schools in Syria. We shall publish in *Woman's Work for Woman*, from time to time, interesting reports or incidents concerning the welfare of these schools, furnished us by the missionaries at Sidon, under whose supervision the schools are conducted.

NEW MEXICO.

Several of the officers of the Woman's Foreign Missionary Society met in Mrs. Schenck's parlor, on Saturday evening, January 27th, to listen to a statement made by Dr. Prevost regarding his work in New Mexico, and the present condition of that mission of our church. His words warmed our hearts and filled us with desire to enter into the work in that part of the great world-field, from *every* portion of which comes up an earnest cry for *help for the perishing*.

We shall ask God to give us a missionary lady whom we may send to that ignorant and superstitious land. And we shall ask him to give us the means to send and support her there. We feel sure of the answer. We ask the interest and the prayers and the substantial aid of those of our Presbyterian sisters whose special sympathies would be enlisted in a work for Papal lands.

BALTIMORE.

We have a report from the Brown Memorial Church in Baltimore (Rev. J. S. Jones), so full of progress and so rich in example, that we feel like giving some part of it to our Presbyterian sisterhood, by way of encouragement and stimulus. The Society formed in that church is less than a year old. See what it has done!

For support of its missionary, Mrs. C. B. Newton of Lahore, .	$404 75
From three Family Bands, ...	99 00
From five Bands in the Sabbath-school, ...	190 82
Total, ...	$694 57

The family bands each support a child in the orphanage at Dehra, India, while the five Sabbath-school bands are all pledged to work for various objects under the supervision of Mrs. Newton at Lahore. A model church in the thoroughness of its organization for missionary purposes, and a grand result from the efforts of our efficient corresponding member, Mrs. E. P. S. Jones. We hope to see the entire city of Baltimore, as regards the missionary work of its Presbyterian women, enlisted for one grand effort to strengthen our mission in Lahore. It is a most important point, the capital of the Punjaub, and one of the chief cities of India. We ought to have a girls' boarding-school at that point. Why should not the ladies of Baltimore undertake its establishment?

PITTSBURG AND MYNPURIE.

Our friends in Pittsburg are gathering in their funds for the new building at Mynpurie. We regret that we cannot give an exact statement regarding their work, but our Treasurer is constantly receiving instalments upon the sum necessary to complete the building fund. A letter just received from Miss Dickey, the missionary of our auxiliary in Dr. Jacobus's church, says: "I need not repeat what I have so often urged, our great need. By the time the house is built, we believe God will have sent its occupants. The work is so pressing, our prayer for help so constant, it must be God will work upon the hearts of his people at home 'to send or to come,' as he gives ability. Think of it for one moment. One missionary and his wife (with one other worker), in a city of at least twenty-five thousand, and a surrounding population of over seven hundred and fifty thousand!" She speaks earnestly and at length of the importance of securing a home for unmarried ladies, where residing together they can yet be under the guardianship of the gentlemen of the mission. A recent letter from Dr. Happer, of Canton, a part of which will be found in our foreign correspondence, urges the estab-

lishment of a home for single ladies, at every important station, and recommends it as a useful work to our Society.

TO OUR WORKERS FOR KOLAPOOR.

Will it surprise you? We know it will *gladden* you to hear that we think we have secured the $3000 necessary to erect the new mission house at Kolapoor.

We give a report of the work done and the faithful workers.

From the Ladies' Foreign Missionary Association of Elizabeth, New Jersey,	$600 00
Auxiliary of First Church, Morristown, New Jersey,	300 00
Auxiliary of Erie, Pennsylvania,	429 00
Auxiliary at Wilkesbarre, Pennsylvania,	350 00
Auxiliary at Titusville, Pennsylvania,	150 00
Auxiliary at York, Pennsylvania,	120 00
Auxiliary at Cohocksink Church, Philadelphia,	249 50
Auxiliary at Newark, Delaware,	20 00
Miscellaneous,	12 00
Total in the hands of our Treasurer,	$2230 50

Then we shall have from West Chester about $140, we hear, and our Auxiliary in York promises that it will more than double its contribution. From the Cohocksink Church we shall have as much again as they have sent to us.

The Clinton Street Church, Philadelphia, have a contribution ready, and the Kensington Church promises a good report for our next issue. And our friends in Bridgeton, New Jersey, stimulated by the fact that Mrs. Wilder, of Kolapoor, is their very own missionary, say that they will keep this building in addition to supporting her. So that we think we can safely say that our house in Kolapoor is secured. Let us all thank God and take courage, seeing he has prospered our undertaking. "*Establish thou the work of our hands upon us; yea the work of our hands establish thou it.*"

WHAT WE SAW AT ELIZABETH.

Well, we saw a most cheering attendance of ladies at the meeting to which we had been invited. The lecture-room of the Second Church was filled with earnest-hearted Presbyterian women, whose presence had been solicited from all the twenty-nine churches composing the Presbytery of Elizabeth. They came at the call of the Ladies' Foreign Missionary Association of Elizabeth to consult together with regard to entering into a combination of the twenty-nine societies formed or to be formed in the churches of that Presbytery. They had a constitution to propose, which was adopted; and we can assure our friends they mean *work*. And we intend to offer them a large work—a scheme which just such energetic, faithful women will be ready to lay earnest hold of and successfully accomplish. When we asked the aid of the ladies of Elizabeth for the new mission house for which we were working at Kolapoor, it was cheerfully, *joyfully* given. Now, when the women of the whole Presbytery are combining for effort, we feel sure, from their earnest faces and their heart-warm words, that they will enter into some large scheme of our Presbyterian woman's work with all the zeal, with all the faith, and all the prayer which will insure its accomplishment. We give an account of this meeting by way of preface to the kind and stirring words sent us by the dear lady who presides over the organization. Hear what she says:

THE REVEILLE NEEDED.

The dawn of a cold winter-day. A dim consciousness that, unless I could be down-stairs in season, those dear brothers of mine must be off to their daily business, by the early train, uncheered even by the slight comfort of a sister's presence at their hurried morning-meal. Still I waited, wrapped, not in ignorance of duty, but in the delaying apathy well known perhaps by experience to us all. I waited longer still; for what? How foolish, you will say, but it was for the usual rising-bell, felt to be itself behind time; and yet again, after

this had been rung, for the little bell just at my door, that every morning tinkled an echo to the louder call first made all through the old-fashioned dwelling.

Not worth the writing, you, dear friends at the head-quarters of this "new departure" of the women of the Presbyterian Church into the field of Foreign Missions, perhaps may feel; but let me tell you of what it made me think.

We have all been asleep on the subject of this great foreign missionary work—wrapped in our own comforts, not as regards this life alone, but even in those of believing and resting in our dear Lord. We have not been thoroughly awake by far to what is to be done, and may be done in the heathen world, in the day of this generation. Shall our brothers go forth to teach all nations with but little of our help and sympathy? Must the Lord Jesus, our dear Elder Brother, "bear the cross alone?" Shall he come and find us sleeping? and with pitying tender voice yet only ask, "What, could ye not watch with me," work for me "one hour?"

Now we, the women of the Presbyterian Church, have long known after all our duty to the heathen world. The loud general call made to the church has somewhat affected us; but we have been inconsiderately, languidly waiting for a "special call," such as you are now sounding in our ears.

> "O, the music of these bells, silver bells,"
> And a world of work for Jesus, now "their melody foretells."

Your little circulars, your printed plans for organizing auxiliaries, your magazine, better than these, your loving letters, and living presence and talks at little missionary-meetings here and there, are giving us just the stimulus needed. Our last excuse for lingering faints quite away; hope and inspiration take its place; and we now stand everywhere ready, by the grace of God, to take hold of work so fitted to our hand.

Dear sisters, never let your appeals come to us with any "uncertain sound." Not that they have done so; but some of us are yet very fast asleep indeed.

After all it is Christ alone who can awaken any of us to any good purpose. How everything brings us back to him. Let him but come and "touch our eyes" and hearts, and we shall be aroused to privilege and obedience. His beams of love and power can make even the blind to see. May they soon fill the whole earth with glory, according to his promise.

F. E. H. H.

IN THE NAME OF OUR GOD WILL WE SET UP OUR BANNERS.

BY K. H. J.

Lift up on the mountains, O host of the Lord,
With voice of the trumpet's acclaim,
Lift up on the mountains our banners of light,
And girded with strength, march on to the fight
In our Leader's victorious name.

Bear on to the front our banner of Praise,
In imperial purple arrayed;
For "glory to God in the highest" shall ring,
As the army's grand choral to Jesus our King,
Till all nations His own shall be made.

And Faith's banner, pure white, unfurl to the breeze,
For she marches beside us at night;
She leads through the desert our faltering feet,
And sings in the darkness, her litanies sweet,
Of deliverance, triumph, and right.

And lift up the radiant banner of Hope,
In her symbol-color of blue;
For clasping Faith's hand, Hope smiles like the light,
And with beautiful prophecies follows the right,
Like sunrise after the dew.

And Love in its passionate crimson, the Love
That is greater than Hope or than Faith;
The glory and crown of the army below,
The holiest strain that all Heaven can know,
The grace that *abideth* in death.

Then lift up the heart, move onward with song,
Our victory now draweth nigh;
Though the enemy's legions come in like a flood,
Our "munitions of rocks" for ages have stood,
And God's standards are floating on high.

"MY MISSIONARY DAY."

By what shall we measure our doing or our not doing in this world of ours? How shall we weigh the good accomplished or estimate the power possessed? How judge of the correspondence between ability and activity—between opportunity and effort?

There is a young woman, living in a country village, for years confined by sickness to her bed or sofa, of small means, with little of the outside world ever coming into her life, and still less of that life ever going out in intercourse with the world. What can *she* do in the cause of Christ which she loves so dearly for his sake? Surely she is excusable if she folds her passive hands, takes close to her heart the beautiful line of Milton, "They also serve who only stand and wait," and rests contentedly in her inability to do active work as exempting her from giving aught but languid, far-off sympathy to all Christian enterprise. No one would reproach her for not doing more. What "opportunity" has she? Let us see how she feels and acts on the subject. With no thought of its ever in this way, or in any other, coming before the public, she thus writes (she will, I know, pardon this use of her words, for the sake of what they may do in awakening others to greater zeal):

"The *Foreign Missionary* has rendered the names of our missionaries very familiar and dear to me. Thursday of each week I devote to reading and prayer on this subject. I call it my *missionary day*. I take a particular mission, read, reflect, and pray as long as strength permits. In this way I go over each mission of our Board monthly. The newly transferred missions have already a large place in my heart."

"Your Society shall have my prayers and utmost endeavors in its behalf." "I shall watch the progress of your Society with the warmest interest. God make it instrumental in arousing the women of our reunited church to a due sense of responsibility!"

Her missionary day. And does she think that she does little or nothing for her Master's cause in heathen lands? Does she think that in her quiet country home, twelve miles from any railroad, on her couch of suffering, her influence is feeble, and her power to work for God small? Ah! little knows she of the blessing which the prayers ascending from her room on that hallowed missionary day have brought to weary, disheartened laborers in mission fields. And when she travels in her humble prayers from station to station in the world of missions, asking for God's blessing upon each in turn, loving the faithful servants of the dear Redeemer in each portion of the field as she visits them in spirit, it surely does not lie within the limit of human power to say what is the measure of the help thus given, or the work thus done for God. The answer that is promised to faithful, persevering prayer will not be denied to this child of God, who from her lowly couch sends up such petitions for the success of his own work.

She longs to see some one of the missionaries who from time to time visit this country. She "hears of their coming and going," she "follows them with prayer," but she has "not one personal acquaintance among them." Well, the day will come when, all gathered in the heavenly home, active workers and praying invalids, those who have borne the burden and heat of the day, and those who have watched and comforted these laborers, have watered their path with loving tears and brought light and peace upon it from above, when they all will see eye to eye, and recognize what each has been to the other. And it may then appear that she, in her quiet room, prostrate on her bed of sickness, has done as much service for God as those who have been in the thickest of the

battle, fighting with the enemies of the Lord and planting his standard far within the hostile ranks.

Will not many a one then stand rebuked before the fruits of that MISSIONARY DAY as they will appear when the light of eternity falls upon them?

THE LIBRARY.

FIVE YEARS IN CHINA; or, the Factory Boy made a Missionary. By Rev. Charles P. Bush, A.M. Philadelphia: *Presbyterian Board of Publication.*

A human life, however uneventful, is full of wonders, and the writer of "Five Years in China" has succeeded beyond most biographers in so giving us the principal parts of one life as to make it really interesting as well as instructive. As we trace the history of Rev. William Aitchison in these pages, we sorrow with him in his trials, and long for such devotion as his. The peculiarities of mission life in China are finely shown, and one can hardly read the book without a greater sympathy with those who labor there.

NEW AUXILIARIES AND MISSION BANDS.

Auxiliary in Central Presbyterian Church, Baltimore, Md.
Auxiliary in Watertown, N. Y.
Auxiliary in Sparta, N. Y.
Auxiliary in French Creek, Upshur Co., W. Va.
Auxiliary in Fort Wayne, Ind. (Three Presbyterian Churches united.)
Auxiliary in Mason, Mich.
Auxiliary in Ogdensburg, N. Y.
Auxiliary in Roseville, Newark, N. J.
Auxiliary in Columbia, Pa.
Auxiliary in Aurora, N. Y.
Auxiliary in Clinton, Iowa.
Auxiliary at Morrison's Station, Pacific Railroad, Osage Co., Mo.
Mary Gregory Mission Band, Nebraska City.
Happy Hearts' Band, Huntingdon, Pa.
Willing Workers' Band, Huntingdon, Pa.
Marshall Band, Marshall, Ohio.
Band of Love, West Spruce Street Church, Philadelphia.
Band of Hope, North Tenth Street Church, Philadelphia.
Workers for Jesus, Oxford Church, Philadelphia.

Infant Band of Little Gleaners, First Church of Northern Liberties, Philadelphia. (Support child in Mrs. Wilder's school, Kolapoor, India.)

The Fidelia Fisk Band of this Church support a girl at Oroomiah, Persia, *not* one at Kolapoor as published in our January number.

Wyoming Band, Wyoming, Pa. (Support a girl in India.)

Pioneer Mission Band, Bellfield, Pittsburg, Pa.

We have in all eighty-five auxiliary societies and sixty-three mission bands.

NEW LIFE MEMBERS.

Miss Mary Otto,
Mrs. J. Grier Ralston,
Mrs. F. G. Lewis,
Miss M. B. Patterson,
Mrs. Isaac Platt,
Mrs. M. A. Baldwin,
Mrs. J. H. Neill,
Mrs. Susan A. Carrier,
Miss Fannie L. Spencer,
Rev. James Otis Denneston,
Mrs. Margaret C. Denneston,
Rev. C. C Kimball,
Mrs. Ruth R. Kimball,
Mrs. George W. Zahnizer,
Mrs. R. R. Bryan,
Mrs. David Blair,
Mrs. Thomas C. Fisher,
Miss Jane Dunbar,
Mrs. George H. Fullerton,
Mrs. W. R. Murphy,
Rev. Frank B. Hodge,
Mrs. F. B. Hodge,
John B. Love,
Mrs. Sallie Love,
Mrs. E. E. McDowell,
Mrs. Alexander Sinclair,
Mrs. Harriet C. Whiting,
Mr. John Teaz,
Mrs. John Teaz,
Rev. Frank L. Robbins,
Mr. G N. Loomis,
Mrs. L. M. Safford,
Mrs. McClurg,
Miss Minnie Hartpence,
Miss Josephine Atmore.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Dec. 19th, 1871.

Drawyer's Church, Odessa, Del., "Zenana Mission Band," .	$20 00
First Church, Independence, Iowa, "Morning Star Mission Band,"	10 00
Calvary Church, Philadelphia, "Sabbath-school Class," to make their teacher, Miss Mary Otto, Life Member, . .	25 00
Presbyterian Church, Cambridge, Crawford Co., Pa., . .	15 00
First Church, Newark, Del., "Hope Band" in Sabbath-school, to educate child in Mrs. Wilder's school, Kolapoor, . .	20 00
First Church, Morristown, N. J., "Zenana Mission Society," for building in Kolapoor, ...	300 00
Pennsylvania Female College, Pittsburg, from the "Mrs. Nassau Society," to support a Bible Reader in Persia, .	52 00
First Church, Pittsburg, "Auxiliary Society," additional for building in Mynpurie, ...	250 00
From ——, to support a native teacher in Female Seminary, Beirut, Syria, ...	105 00
First Church, Norristown, Pa., Mrs. J. Grier Ralston, to make herself a Life Member, ...	25 00
Central Church, Pittsburg, "Auxiliary Society," in full for Miss N. Dickey's support to December 31, 1871, . .	100 00
First Church, Poughkeepsie, N. Y., "Auxiliary Society," .	89 72

Newport, Ky., Sabbath-school, Columbia Street, "Pearl Gatherers' Mission Band,"	$6 00
Presbyterian Church, Osage Co., Mo., "Auxiliary Society," through their Pastor, Rev. Frederick V. D. Lippe,	26 00
North Church, Philadelphia, Mission Circle of Sabbath-school, No. 2, "Flowers by the Wayside,"	5 00
First Church, Ogdensburg, N. Y., "Auxiliary Society,"	50 00
Scotchtown, Orange Co., N. Y., "Mission Band" of Sabbath-school, to educate heathen child,	26 00
Tenth Church, Philadelphia, Mrs. James Bayard,	50 00
First Church, Independence, Iowa, "Morning Star Mission Band,"	20 00
Bakerstown Church, Pa., "Auxiliary Society," for the building in Canton, China,	15 50
First Church, Huntingdon, Pa., "Happy Hearts' Mission Band," $50; "Willing Workers' Mission Band," $50,	100 00
Seventh Church, Philadelphia, "Young Ladies' Bible Class Mission Band," support child in China,	20 00
First Church, Orange, N. J., "Infant Class,"	14 00
Central Church, Erie, Pa., "Auxiliary Society," for Kolapoor,	108 00
First Church, Erie, Pa., "Auxiliary Society," for Kolapoor,	110 00
Park Church, Erie, Pa., "Auxiliary Society," for Kolapoor,	209 00
Hammonton Church, N. J., "Auxiliary Society,"	13 67
Ladies' Foreign Missionary Association of Elizabeth, N. J., for building in Kolapoor,	600 00
Lane Seminary Sabbath-school, Cincinnati, Ohio,	25 00
Fourth Church, Philadelphia, "Allen Mission Band," support Bible Reader in India,	50 00
First Church, Pittsburg, Mission Band, "Young Voyagers," for Mynpurie,	25 00
First Church, Carlisle, Pa., "Mission Band," to support pupil in Persia,	18 00
First Church, Wilkesbarre, Pa., "Auxiliary Society," for Kolapoor,	350 00
Second Church, Meadville, Pa., Sabbath-school,	50 00
Spring Garden Church, Philadelphia, "McDowell Auxiliary Society," first payment for support of Miss H. N. Phillips,	125 00
First Church, Washington, Pa., "Auxiliary Society," for support of Hatoon, Persia,	50 00
Second Church, Newburyport, Mass., "Auxiliary Society,"	23 67
West Spruce Street Church, Philadelphia, "Bible Class Mission Band," for Mrs. Nevius' school, China,	22 40
First Church, Mantua, Philadelphia, Mrs. G. W. Fairlamb,	5 00
Miss A. K. Fairlamb,	2 00
Woodland Church, Philadelphia, Rev. J. M. Crowell, D. D., and family, for Dr. McCartee's school, China,	70 00
Presbyterian Church, Dayton, Indiana, Mrs. C. B. Carnahan's Sabbath-school class,	3 00
Cohocksink Church, Philadelphia, "Auxiliary Society," for Kolapoor,	109 50
First Church, Logansport, Indiana, Mission Band, "Cheerful Givers," to educate child in Gaboon, Africa,	22 00
Kensington Church, Philadelphia, "Auxiliary Society," for Kolapoor,	59 65

First Church, Washington, Pennsylvania, "Little Home Circle," for school in Odanah, Wisconsin,	$11 00
Second Church, Newburyport, Massachusetts, from ladies of church,	23 67
"A Friend," through C. A. P.,	1 00
Miss F. Birnie, Taneytown, Maryland,	1 00
Miss Hetty Smith, New Castle, Delaware,	1 00
Mrs. William Morris,	1 00
Memberships,	3 00
Rev. R and S. M. Hawley, Putneyville, Indiana,	2 00
Mrs. C. H. Frothingham, Lansing, Iowa,	2 00
"Little Boys' Band," Honesdale, Pennsylvania,	5 00
Tenth Church, Philadelphia, "Miss H. M. B,"	30 00
Canton, New York, "Auxiliary Society," for supporting a Bible Woman, India,	50 00
Brown Memorial Church, Baltimore, Maryland, "Auxiliary Society," for support of Mrs. C. B. Newton, Lahore, India,	400 00
"Brown Memorial Bible Class Band," to support a pupil in training-school for female helpers under Rev. Thos. Eddy, Sidon, Syria,	45 00
"Isabella Brown Band," $22 75; "Harvester's Band" in Sabbath-school, $68 37; these two for support of native school No. 1 under Rev. C. B. Newton, Lahore, India,	91 12
"Caskets of Jewels of Sabbath-school Class," under Miss Eliza George, $32.70; "Little Gleaners' Infant Class," $22.00; these two toward support of school No. 2, under Mrs. C. B. Newton, Lahore, India,	54 70
"Graeme Harrison Band," $33 00; "Mackenzie Band," $33.00; "McCay Band," $33.00. These three family bands to support three orphans in orphanage at Dehra, India, under Mrs. Myers,	99 00
Mrs. J M. Symes,	1 00
First Church, Philadelphia, "Auxiliary Society," in full support of Miss Noyes to April 1st, 1872,	200 00
Market Square Church, Harrisburg, Pennsylvania, "Auxiliary Society," to educate girl in Sidon,	44 00
West Chester Church, Pennsylvania, "Auxiliary Society," for Kolapoor,	140 00
Clinton Church, Iowa, "Auxiliary Society,"	35 00
Miscellaneous.	
Mrs. C. E. Claghorn,	1 00
For the Persia Mission, invalid daughter, from Chestnut Hill,	5 00
"C. R S," Indianapolis, Indiana,	3 00
Mrs. Mary M. Dickson, Philadelphia,	5 00
Emma S. Inlow, Indiana,	1 00
"M. E. D.," for invalid daughter, through *Presbyterian*,	5 00
Contents of "Clara's Bank," Bethel, Maine,	1 00
Mrs. Harriet C. Whiting, Jeffersonville, Montgomery County, Pennsylvania, to make herself L. M.,	25 00
	$4681 60

MRS J. D. McCORD,
Treasurer.

Feb. 17th, 1872.

W. P. B. M.

Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

NORTH INDIA.

MYNPURIE, December 12, 1871.

From a private letter written by Mrs. Alexander, we glean:

"We have now but two Bible-women, and they both are supported by a Philadelphia church. I should be most happy to tell you that I had a third native Christian that I could make over to the care of the church in Lafayette, Indiana; should we receive one into the church fitted for this special work, I hope you will allow me to feel at liberty to apply to you to have her supported by this same church. Last April I received letters from friends of mine belonging to Rev. Dr. Reid's church, Chicago, wishing to help educate a girl or boy under our charge. Just at this time a little girl was brought to us by the magistrate, and I wrote them concerning her. I have had no reply, but presume they accept this little girl as theirs, as the money has been deposited for this special purpose. The ladies of Dr. Reid's church have reason to congratulate themselves upon having our bright little or-

phan girl, Grace, under their care. She is an apt scholar and learns rapidly, and loves to hear of Jesus. She lives with an excellent young Christian woman (Mary Jane), and is well cared for. Mary Jane teaches a school in our compound, composed of the children of native Christians. This is under my own special superintendence, and Mary Jane is very careful to impart lessons from God's word, as well as those from secular books. I now have the oversight of thirteen schools, the scholars averaging fifteen in number. As my time and strength will permit, I visit these schools and examine the scholars as to their progress. Aside from personal inspection of these schools I look over reports made by Mary Jane, who visits them daily, as also the reports of what we call the head Pundit. A native who is *not* a Christian (and we cannot yet have Christian teachers over these heathen schools), does not and cannot act from *real* principle. He does 'eye service.' Then aside from school visiting is the labor in the zenanas; and this latter work is progressing. We long for many more Bible-women to be raised up for this work. These placed under the training and enjoying the counsel of a judicious, earnest, and Christ-living missionary's wife, will no doubt do greater, at least *more visible* good than even that wife herself. Pray that our missionaries may have such wives, and pray, too, that *Bible-women* may be raised up to help them. Miss Dickey soon leaves us for a home of her own in Futtehgurh. Her work there will be quite different from what she would have had here. It is, however, *all* for the same dear heavenly Master. We have just received a valuable addition to our family circle and to our Mission in the person of Miss Mary E. Sly."

INDIA.

Extracts of letters from Miss Henrietta Morrison.

Some months ago, Dr. Irving informed me that the ladies of the First Presbyterian Church, of Chicago, had undertaken to raise the funds needed for my support.

We were greatly interested in your account of the meeting of the Ladies' Board. The deep sympathy which the ladies of the Presbyterian Church are manifesting for our missionary work is very refreshing and encouraging to us. I shall be very glad to do all I can toward keeping alive this interest in ourselves and our work. As you have requested me to tell the ladies of your Society something about myself, I hope I will be excused if self should be an important topic in this, my first letter to you. Perhaps you are aware of the fact that I am the daughter of one of the oldest missionaries of our Board in India. I have a brother and a sister who are also engaged in the missionary work. We were all born in this country, but were sent to America to be educated. Shortly after our departure our beloved mother died. I feel that I know very little about America, for most of my time there was spent in boarding-schools, part of the time in Oxford, Ohio, and part in Mrs. Galloway's seminary in Dayton, Ohio. It is more than five years ago now, since we left America. In those days missionaries were sent out in ice ships, and so we sailed from Boston in the "Harry Warren," a ship belonging to the Tudor Ice Company. Besides my brother and myself there was another missionary belonging to our Board and two Methodist missionaries. There were eight of us altogether, four ladies and four gentlemen, a very pleasant little party. After a voyage of over four months we first saw land at Madras, on the southeastern coast of India. Our vessel anchored there to discharge part of its cargo of ice. My brother and myself were taken to Vellore, a mission station about eighty miles inland from Madras. While there we were the guests of William Scudder. When we returned to Madras, we found that during our absence a severe storm had driven all the ships out to sea, and so we were obliged to spend some time in Madras, but did not see much, as we had no friends there. Meanwhile our ship was blown away out to sea and dismantled, and by the time it got back to anchorage again the people of Calcutta had be-

come so impatient for their ice that they chartered a steam-tug to tow us up to Calcutta. The people of Calcutta speak a language altogether different from the Madrasis, but they resemble one another in dress.

One peculiarity of the people of Southern India is, that the men and women are always bare-headed; even under the burning sun of noonday they have no covering on their heads. In this part of the country every one wears turbans, and different sects of people are known by the variety of turban they wear. When I first arrived my father was stationed at Rawal Pindi, the frontier station of the Panjàb, and I had a long journey before getting there, especially as there were no railroads in this part of the country then. My brother was kept in Lahore, and I spent my first season with father in the hills. Next year I was sent to Lahore with my brother, and while there my missionary work consisted chiefly in teaching in a school for daughters of native Christians. At present I am stationed in Ambala with my father and brother. From this account you will see that my experience in India has been a varied one.

Panjàb literally means *five waters*, and is a term applied to that region of country watered by the five great rivers of Northern India. Ambala is on the southern side of the last of these rivers, that is the Sutledge. The river Jumna flows about fifty miles to the north of Ambala. A low range of the Himalaya Mountains lies to the northeast of us. At this season of the year the atmosphere has been so cleared by the rains, that these hills stand out very distinctly against the clear blue of the sky. During the rainy season, after a heavy down-pour, we often see huge masses of clouds piling themselves upon some mountain peak, or light fleecy ones slowly floating along the steep sides of some other mountain. When these different masses of clouds, so varied in shape and size, are lit up by the rays of the setting sun, the effect is really grand. During the winters the missionaries make preaching tours to the villages scattered through the dis-

trict. All but two of the native Christian families live in the mission premises, which are in the open country about a mile from the native city. Four miles from Ambala is a military cantonment. The native population of the bazaars, connected with cantonments, is greater than that of the city itself. The proportion of English-speaking natives in a military station is always much greater than elsewhere. All the shop-keepers pick up some English from the soldiers, and, besides this, there are always a large number of educated natives connected with the different offices. Military cantonments are not generally considered favorable fields for missionary work, because of the false position in which Christianity is placed by the bad morals of the British soldiery. Hitherto there have been native pastors stationed in them. My brother and myself expect to move down there as soon as the cold weather commences. There are a good many half castes who are nominal Christians, but still rarely attend any place of worship. My brother has special services in English for these people; a number attend regularly, and we hope some have been converted.

My work in Ambala has been chiefly zenana visiting, and I have tried to establish girls' schools. The zenanas I visited are nearly all Hindu, except two families who are Sikhs. Two of these families are Bengalis, and have boys attending our mission schools. Another family is that of a Cashmeri Pandits. These are high caste Hindus or Brahmins.

I have two native Christian women to help me in my work. One is a young woman who was brought us in the Lodiannah Orphanage. I employ her to look after the girls' school, and to teach the children hymns and an easy catechism. My other helper is a woman who was converted in her old age; she belonged to a low caste of Sikhs, and talks the regular Panjabi dialect. Although this woman was quite old when she was converted, yet she has by hard and steady labor learned to read the Panjabi characters. She is such an independent and original character, that she makes a useful Bible-

woman for some classes of the Sikhs. The weather in the hills is very bracing and clear this month. In November it gets too cold for some who have been debilitated by a long residence on the plains. Some of our missionaries are going up just now, and I am taking the opportunity to go with them. After I return I hope to write some account of my trip.

TURKEY.

Letter to the "Little Gleaners," Hyde Park, Illinois, from JUHAR, *a native convert.*

HARPOOT, June 21, 1871.

DEAR SISTERS IN CHRIST: When I received your letter my heart was filled with great joy. Although I have never seen you, I am greatly obliged to you that in all things you care for me.

When I heard that you did not forget to pray for me, but remembered me in your prayers, I cannot tell you how full of joy my heart was. I thank you very much for this love to me and for all your care for my nation.

If pleasing to you I want to speak of my spiritual condition. With joy I tell you that this year I see in myself more spirituality. I feel confident that we shall reach heaven, and there we shall see each other, and before the dear Saviour's throne shall receive the crown; then we shall praise him forever. Let us with hope run our race, and with the cross on our shoulders finish our course and meet our Saviour who is able to give us rest. Dearly beloved, however heavy our cross is let us with joy bear it, knowing that our crown is to shine like the stars. I am fourteen years old. I have a little sister and a step-brother, who is twenty-eight. I hope my father and mother are renewed persons, but for my brother I have no hope. My sister is only eight years old; she is learning about Christ.

Dear friends, I cannot with ink and paper tell all I would. I do not expect to see you in this world. When we reach heaven it will be among the first things to have a knowledge

of each other. Pray for me and be assured that I will not forget you, but will always pray for you.

We have thirty-five pupils in our school, sixteen boarders, six day-scholars and fourteen women. I hope we shall all be faithful laborers for Christ, and with God's help do much good in this world. In my lessons I am making good progress. We all send love to you all and want you to pray for us. We will not forget you.

I am, yours,

JUHAR MURDIROSIAN.

AFRICA.

Extracts from a letter written by REV. SAMUEL H. MURPHY, *to a friend in Chicago.*

BENITA, WEST AFRICA, October 18, 1871.

I am looking hourly for Mr. and Mrs. Kops in the mission yacht "Elfe." Oh, what a blessing to us is the "Gospel Ship" to our health, to our work, and to all our mission interests. It is a beautiful little vessel, and how our hearts rejoice when we see her sailing into the Benita River! She brings our mails every month from Gaboon, and oh, never did we appreciate letters more! Not many outside of our families have written us. And then the Elfe carries us to preach the gospel where there are no missionaries. The possession of this vessel *looks aggressive*, and that is what the work demands. For several years the mission has just been holding on, and not advancing. The time has come when the church should provide us with men and means to push the work. . . . Our house is small and cosy. It is built of pine boards from America, and the roof is native, made of wide leaves of a tree, "ngonja." We have had a constant stream of visitors, and have not been at all lonely. If they were only American friends, what a tonic, what a joy it would be to us. Oh, how good it would be to pass *one* evening in your Christian home! What blessings socially you enjoy! The

boys—are they growing? Tell L—— if he were here he would be honored by these people. A white boy is a curiosity on the coast of Africa, and the people would be charmed to see a "*boy white-man*," and the black children would run away in reverent fear.

OUR HOME WORK.

During the last few weeks a large number of our auxiliaries have held their annual meetings, and quotations from their reports will most clearly show how our work is progressing.

DETROIT.

The first annual meeting of the Woman's Presbyterian Board of Missions of this city was held January 9th.

REPORT OF THE SECRETARY.

In reviewing the year that has elapsed since our withdrawal from the Ladies' Society of the American Board, many causes of thankfulness present themselves. We can truly say that our record is one of progress, though the numbers actively engaged in this work are comparatively few.

We rejoice that this movement has called out so much latent talent and effort, and that an agency so potent and fast extending is at work for the religious and moral elevation of our degraded sex in heathen lands. Our hearts burn within us as we recall the stirring appeals and winning words of the missionary sisters who have from time to time addressed us at our gatherings, and led us to "heavenly places in Christ Jesus." We allude to Mrs. Sarah J. Rhea, formerly of the Nestorian Mission, Mrs. Cochrane, since returned to her field of labor near Oroomiah, and Mrs. H. N. Barnum, of the Turkish Mission. Remembering the Scripture injunction, which comes down to us through the lapse of ages with double force, "Help those women who labor with us in the

gospel," this Society assumed last August the support of Miss M. Eva Sly, at an expense of $400 in gold. She sailed in September last for India, and is now associated with Miss Dickey at Mynpurie, desiring, as she expresses it, "to spend and be spent for those sitting in darkness."

We also pledged ourselves for $200 for an invalid daughter of one of our returned missionaries, ill in this country from injuries received while on missionary work in Nestoria. A purse of $34 was also given to Mrs. Rhea. The First Presbyterian Church has raised for the year ending January 2, 1872, for foreign missions, $125.80 and boxes of clothing valued at $430. The Richardson Band have donated $50 for home missions, $50 to support a girl in Miss Dean's school, $50 for Dr. McCartee's orphanage in China, and $30 to support a child under Miss Dickey's supervision. Total, $715.80.

The Jefferson Avenue Presbyterian Church has paid into the treasury, for foreign missions, $140. The Bee Hive Band, for the support of a girl in Mrs. Watson's school, Mt. Lebanon, $25, and the ladies have sent clothing to a destitute minister in Union, value $137. Total, $355.

The Westminster Church report $24 for foreign missions, $36 for home missions, boxes of clothing, $75. Total, $135.

The Fort Street Presbyterian Church report: Collection for foreign missions, $192.31; clothing and bedding sent home missions, $290; for the Rhea purse, $23.50; Miss Cochrane, $50. Total, $556.31. In all, $1758.61. . . . .

The labor of your Secretary has been in a measure obviated by the publication of our quarterly, *Woman's Work for Woman*, to which we have had the past year but twenty-six subscribers; our ladies being pledged to a similar work issued under the auspices of the American Board. We hope the coming year to secure a large subscription to this magazine, so replete with missionary intelligence. If every Christian mother in our churches would place this in their children's hands, or read it to them, our mission bands would be greatly multiplied, and the little ones more effectually trained up for future missionary work. . . . .

In view of the great success that has attended these bands in two of our churches, we would urge upon our young ladies, who are not directly engaged in missionary effort, the formation of similar organizations.

It is a matter of gratulation that it has thus far been self-supporting, nearly a thousand dollars having been received for subscriptions to it by the Woman's Foreign Missionary Society. It will hereafter be issued once in two months at the same rate as before, fifty cents a year.

It may not be unprofitable for us to take here a cursory glance at woman's work as a distinctive branch of missionary effort. The Society for Promoting Christian Education in the East was formed more than thirty years since in England. Great success attended it, and valuable services rendered by it to missionary stations, our own missionaries soliciting and accepting its aid. In 1861, in New York, a union association of all denominations was organized, and a successful work carried on in Burmah, India, Africa, Japan and China. Their first missionary, Miss Marston, was sent to Toungoo, Burmah, where she established a school. Through the efforts of their second missionary, Miss Brittan, a "Home" for training missionaries was planted at Calcutta.

The Woman's Board of Missions in Boston was organized in January, 1868, and adopted by the American Board in October of that year. In 1869 the Woman's Board of the Interior was organized, and about the same time the "Woman's Society" in the Methodist Church came into existence. In 1870, upon the union of the two branches of the Presbyterian Church and their withdrawal from the American Board, the Woman's Presbyterian Board of Missions for the Northwest was formed at Chicago, and we have now three central societies—in New York, Philadelphia, and Chicago—around which are clustering more than one hundred and fifty societies and boards enlisted in the blessed work of sending the gospel to women and children in heathen lands. Our own Society was organized January 3d, 1870, by a few of our

Presbyterian ladies, who were impelled to this step by considerations of Christian expediency alone to withdraw from our Congregational sisters, with whom we had labored so delightfully for two years, and to whose experience and practical wisdom we are indebted for much of the success of our new enterprise.

In the general report of the Woman's Foreign Missionary Society of the Presbyterian Church about ten thousand dollars have gone into the treasury.

The wonderful success that has attended its organizations show what female effort and influence can accomplish under the power of religion. An eminent missionary has said: "Education among heathen women is to be the great missionary work of the age." Woman must rouse more fully to the work, for her heathen sisters are everywhere calling out to her; not only from foreign lands, but from degraded Mormonism we hear the despairing cry: "Come over and help us." We trust the day is not far distant when every woman of the 300,000 in our own Presbyterian Churches will be willing and active in this glorious work; ready to lay on the altar of self-sacrifice time, talent, money, or influence, whatever will subserve the Master's use.

By the adoption of female missionaries we feel that here are powerful, though invisible, bonds reaching across the seas, bringing our missionary sisters into direct communication with those who are seeking to aid them by their prayers and efforts. As the interest increases Christian workers will be more alive to the work in foreign lands, and "sons and daughters, in large numbers, trained up for the divine work of ministering to those for whom Christ died."

LET THE CHILDREN READ.

THE CHILDREN'S LETTER.

YPSILANTI, January 13th, 1872.

DEAR MRS. B——: Our mammas and older sisters were talking a great deal about their "Mission Circle" and Society,

and we little ones thought perhaps we might do something too. So last summer we called a meeting, and one of the young ladies of "the Circle" helped us to organize a Society, which we called the "Little Gleaners." We were to meet at our different homes, bringing some kind of work, giving one hour to that, and then having a nice little play together; also, we were to pay a penny a week to the Treasurer. At Christmas we found that we had $8 in money, and quite a number of nice articles for sale. The young ladies' "Mission Circle" were to hold a fair at that time, and we were allowed a table for our work. The sale added $16 to our treasury, so that we now have $24. Ever since dear Mrs. Rhea was here we have wished to support a girl in the school at Oroomiah, Persia. If you will please help us in having a girl assigned us, we will be very much obliged to you. We can begin her support with this year (1872), or at some other time if you think best. We would like to send your Society what money we have, feeling sure that we can work in some way to make up the $30. Will it trouble you too much to write us a letter —*all to our Society?* It would be so nice to have one all to ourselves. Excuse this writing; I am a little girl only ten years old.

ANNA TINDALL,
President of "the Little Gleaners."

CEDAR RAPIDS, IOWA.

"I forward you the inclosed resolutions, hoping and believing that the extra effort we make this year in our Society will be the means of deepening and extending the interest in the Mission work among the ladies of our church:

"*Resolved*, In response to the recent address of the officers of the Woman's Presbyterian Board of Missions for the Northwest to the Auxiliary Societies, that the Corresponding Secretary of this Society be instructed to notify the Board at Chicago that we had already forwarded $100, the estimated

proportion necessary from this Society for the support of Miss Jewett in Persia, and that for the balance of the year the funds collected will be sent to the general fund of the Board.

"*Resolved*, That this Society pledges itself to raise during the current year, in aid of the general fund of the Board at Chicago, and aside from the assumed proportion for the support of Miss Jewett, the sum of $200.

"*Resolved*, That the Corresponding Secretary be instructed to forward a copy of the above resolutions to the Societies at Marshalltown, Vinton, and Wheatland; and also to the Board at Chicago."

BLOOMINGTON, IND.

"The ladies of our Society have been, as you see, altogether interested in domestic missions the past year, and as our church and Sabbath-school keep the cause of foreign missions so much more frequently before them, we have felt justified in giving our contributions wholly to the one cause. But while we do not feel willing to give up domestic missions entirely, we hope to do something also for the foreign the coming year. 'Woman's Work' has been a welcome visitor to twenty-five of our members. We hope to catch more of the spirit of its inspiring words, and to help more in future to extend the knowledge of our blessed Master."

BAY CITY, MICHIGAN.

"Of the sixty-nine ladies who enrolled their names as members of the Society, we are gratified to report that the large majority have given it their entire and cordial support.

"The little quarterly, entitled 'Woman's Work,' published by the ladies of both Eastern and Western Boards, has attained a circulation of twenty among us, and is justly regarded by its readers as not only furnishing needed information concerning the operations of the Boards, but through the pictures of missionary life which it presents, awakening

our liveliest sympathy for the toilers in those far-away lands, and proving a strong incentive to constant and unwearied effort in their behalf.

"As our Society has not been in a condition pecuniarily to assume the support of a missionary during the past year, our contributions have been sent to the female school in Oroomiah, Persia.

"In glancing over this brief record of the beginning of our missionary labors, do we not feel much encouraged to aim at greater achievements for the coming year? And while so many are agitating the question of woman's rights and wrongs in this so-called reform movements of our day, shall we not feel it our pre-eminent privilege and most sacred duty to aid in publishing 'the glad tidings of salvation' to the benighted of our own sex, who are to-day groping in the blindness of ignorance and superstition?"

"———, Illinois, January 21, 1872.

"We regret that our first quarter's dollars and cents are so few in number, and ask the prayers of your Society in behalf of our little flickering flame of love here, that it may grow from a mere rushlight of faith into a strong fire of zeal for the perishing heathen, both at our own doors and in foreign lands.

"The ladies of our church have never been educated to deny themselves for Christ's sake and his cause, and with few exceptions they are 'careful and troubled about many things,' truly of but momentary importance, and which perish with the using. Oh! when will our Christian sisters learn that the chief good is not found in fashion of dress and household appointments! Pardon my wail, but the officers of our Society have been striving patiently to awaken an interest in the hearts of Christian women with so little effort that it is next to discouraging.

"Our hearts have been strongly stirred in sympathy for our

Chicago Board, and we feel sure God will honor their manifested faith and continued labor of love through such fiery trials as he has caused them to pass."

SUBSCRIBERS

To " Woman's Work for Woman" will please bear in mind that their subscriptions should be renewed at once. It will save time and labor if this be observed promptly.

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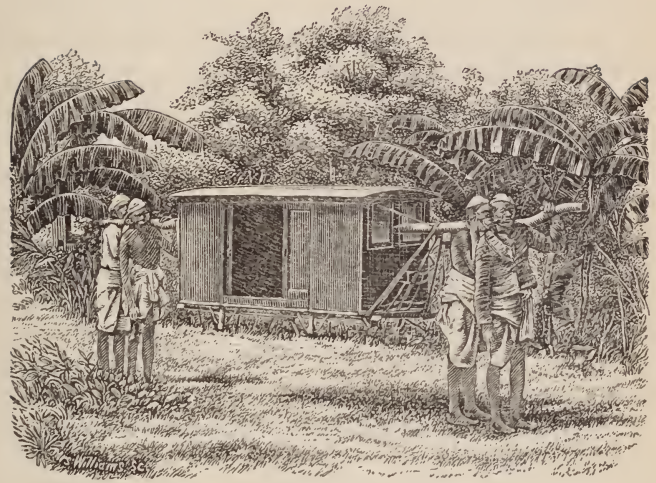
Our Little Workers.



THE DHOLI OR PALANKEEN.

This singular-looking box is an article in which people travel in India. The picture is from a photograph taken in that country; so we see not only how a dholi looks, but how the Hindus look who carry it. It is used mostly for night-travelling. The person, in setting out on his journey, puts something soft in the dholi and a pillow for his head, then gets in and stretches out as if he were in his bed. The sides are closed, if he wishes, so that he cannot be seen, and yet may have enough air. The men then lift the dholi with its passenger carefully from the ground, placing the poles on their shoulders. They walk along at a pretty good pace, often singing as they go, and the person within finds it a very comfortable mode of travelling. If he is going far, one set of men take him a certain distance, then others are ready to

take their places, so that it requires a number of men to convey one person forty miles.

A SABBATH-SCHOOL AMONG THE INDIANS.

Miss Phillips, a good lady who has gone out to Wisconsin to be a missionary to the Indians, writes about going to church and Sabbath-school one stormy Sabbath:

"The house is old and dingy-looking, bare floor, bare seats, bare windows, and soiled walls. Although it was such a stormy day, I think some twenty-five or thirty natives were present. Each was wrapped, head and body, in a large government blanket. They did not remove the blankets from their heads, but listened very attentively to the sermon.

"At three o'clock we had Sabbath-school, and about the same number were present. As I looked upon the storm without and the desolate room within, I felt truly that the Holy Spirit must be there and had inclined the people to come. In Sabbath-school we have only two singing books, and they are very old and worn; not a paper nor card, not even a leaflet to give for the encouragement of the scholars who were there in such a storm.

"The Indians have an idea that there is a Great Spirit Father, and that when he sleeps we have winter and everything withers. When he wakes all nature revives. In the fall they have a powwow, when they assemble to thank the Great Spirit for the favors they have received, and to wish him a good long sleep. In the spring they have another, to rejoice that he has awakened. They will keep up their dances for a week or more sometimes, and indulge to excess in all things."

THE STORY OF KIYA.

BY MARTHA FINLEY (FARQUHARSON).

Many years ago there lived in Africa a little negro girl named Kiya. The people of that country are heathen. They

are divided into many small tribes, each of which has its own chief or king. Kiya's father ruled over his tribe; and so, though her skin was black and her hair woolly, she was a king's daughter. The different tribes are often at war with each other; they fight and kill one another, take men, women, and children prisoners, carry them away, and make slaves of them. This was what happened to Kiya; she was taken prisoner by the men of another tribe who had been fighting a battle with her father's men. They carried her away from her home and friends, and she became the little slave of the wife of their king. This woman liked Kiya, and treated her so kindly that at length the child grew quite content and happy again.

Those wild tribes rove about from place to place. After awhile Kiya's captors went down to the seashore to make salt, taking the little slave-girl and her mistress with them. While they were there a ship came. There were white men in it; wicked men who went to Africa on purpose to steal black folks—men and women, and poor little children—and sell them into slavery. Sometimes they bought those who had been taken prisoners and carried them away. They paid little for them—a string of beads, perhaps, or some other trifle—and sold them for a good deal; so making money out of the dreadful misery and woe of their fellow creatures.

One night, as it grew dark, Kiya's mistress called her and said, "We are going away from here to-night, Kiya, and I want you to keep awake; because if you go to sleep they will make me leave you behind; but if you are awake when we go, I can take you along."

Kiya did not want to be left alone there in the desert; it frightened her to think of it. She tried very hard to keep awake, but her eyes would close in spite of all she could do. She fell fast asleep; and when she woke next morning her mistress and all the others were gone, except two girls a little older than herself. These three were left all alone on the sandy beach with nobody to take care of them. Oh, how they

cried and called for father and mother! But no one heard or heeded. Soon they saw a little boat coming from the slave-ship. It came close to the shore, and some white men stepped out on to the land. The little black girls stood still looking in wonder upon the strange white faces. The men came nearer and nearer, and when the girls grew frightened and tried to run away, they ran after them, caught them, threw them on the ground, and tied them hand and foot. Then they put them into the boat and took them to the ship.

What terrible scenes followed! Along with hundreds of other negroes they were crowded into a small, close place where they could scarcely move or even breathe. No fresh air could come to them, and as the ship was tossed to and fro on the great waves, it seemed as if they must die with the close air and the dreadful sickness that came over them. Many did die, and their poor bodies were thrown into the sea. But God did not let that happen to little Kiya and her two companions. The slave-ship was stopped by a Government vessel and made to give up all that still lived of her poor captives. They could not be taken back to their homes, because no one knew where they belonged. So they were brought to this country and put out to service. Kiya was taken into a Christian family, where she was taught about Jesus, and learned to know and love him. She lived to be quite an old woman, served God for many years, then died trusting in Jesus. See how God brought good out of evil to her. It seemed very sad to be carried captive far away from all she loved, and to be sold for a slave to those wicked, cruel men, yet by that very means she was brought where she could learn the way to Heaven, which otherwise she might never have known. Bitter trials were turned into great blessings to her; and so they may be to us. God knows how to do this for us all.

Another lesson we may learn from this true story, is how very, *very* much they need the Gospel in those dark, heathen lands. Will not my young readers do all they can to send it to them?

DORA'S SLIPPERS.

The following incident is a true one, and cannot fail to interest our little workers. Dora's slippers have brought more than their actual value already, and are still with one of the ladies of the Society. Whatever is paid on them goes to help the Mission at Saharanpur, India, with which Dora's parents are connected. Any sum sent to the Treasurer of the W. F. M. S. for that purpose will be so appropriated.

There's a dear little girl of eight summers, who came
With her parents far over the wave;
For they have been telling the heathen the name
Of Him who is able to save.

And they to their home in the East will return,
For Jesus has need of them there;
But Dora must stay and some long lessons learn,
Ere again their embrace she may share.

One day a kind lady some bright worsted gave,
And canvas, for Dora to use.
"How pretty!" she said, "and my brother shall have
Nice slippers as well as strong shoes."

She cut out her canvas, and worked with a will,
But thought ere the slippers were done,
"If some one would buy them, how glad I would feel,
And the money would all be my own;

"And then I would give it to teach some poor child,
Who knows not a dear Saviour's love."
She told of her thoughts to her brother, and smiled
To know that her plan he'd approve.

So Dora worked on till the slippers were made,
And they brought for her many a dime;
But each cent of the money was cheerfully paid
For the natives of India's clime.

And who of our workers will give, nor delay,
The heathen some toil of their hands?
Who will love little Dora and oft for her pray,
While her dear ones are in other lands?

And who will love Jesus, and study, and learn,
That when they have much larger grown,
They may go o'er the ocean with Dora to turn
Some hearts from their idols of stone?

THE BOYS' PRAYING BAND.

The young laborers have actually taken the lead in missionary matters in some places, and we bid them God speed. In the January number of *Woman's Work*, was an account of what had been done by some little girls in West Chester, Pennsylvania. In Newark, New Jersey, an infant class in one of the churches collected *one hundred dollars* for the heathen, before the older people were started in their part of the work.

Five dollars came to us the other day from some little boys in Honesdale, Pennsylvania, which was also collected before the older people had begun. We feel very glad to get these five dollars, and believe that they will do much good. Shall we tell you why we believe so? It is because the boys *prayed* when they gave the money, and God wants us to pray as well as work Last spring, last fall, and through the winter this little band has met every week to pray. Every week, too, as he came to the little prayer meeting, each boy put a small sum in a box which they had on the table for the purpose. When this box was opened it contained five dollars. The boys have done well; we hope the little prayer meeting will be kept up for many years. Perhaps some good missionaries will go out from it.

"Little hands can scatter seed,
Tidings of a Saviour's grace,
In the furrows, in the field,
God will grant it lodging place.
Little hands can till the plants,
Plants of Faith, and Hope, and Love,
Saviour, make each plant to grow,
Fair as in the fields above."

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JUN [illegible] 1987			
GAYLORD			PRINTED IN U.S.A.